VVORSE & VVORSE:

OR,

A DESCRIPTION

OF THEIR DESPERATE

condition who ſhall preſume

to Take the

NEVV OATH

OR

COVENANT.

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CONCERNING THE OATH AND NEW COVENANT.

What is Lawfull Swearing.

NOthing is manifeſted in Scripture to be more ſacred then an Oath; which though made to Man and proceeding from Man, yet being made with relation to God is called *The Oath of God, Exod.* 22. as a Principall part of Gods Worſhip, *Thou ſhalt worſhip the Lord and ſwear by his name, Deut.* 10. And it is moſt juſtly called a *Worſhip of God*, ſince thereby the juſt ſwearer glorifieth God, by profeſſing, Firſt, his Omniſcience, as the only ſearcher of his heart to know whether he ſweares rightly or not. Secondly, his inviolable juſtice to condemne the unjuſt ſwearer; and Thirdly, his omnipotency and unreſiſtable power, to take vengeance upon every Godleſſe violator of an Oath: and Godleſſe he muſt needs be, who obſerveth not all the properties of an Oath which God himſelfe hath preſcribed; even theſe three recorded, *Ierem.* 4. *Thou ſhalt ſwear in Juſtice, in Judgement, and in Truth.* Firſt, in *Juſtice*, that the caſe be neceſſary and *juſt*, whereunto I am to be ſworn. Secondly, in *Judgement*, that I know it to be ſuch; becauſe whoſoever doth it doubtfully *condemneth himſelfe. Rom.* 14. 5, 22, 23. Laſtly in *Truth*, abhorring from all deceitfulneſſe of ſpeech; either by verbal

ball equivocation, or (which is the Art of lying) by any mentall reservation. For although it be the easiest thing in the World to delude Man, yet the Apostle will have us know, that *God is not mocked, Gal.* 2 7. Thus much of the substance and circumstances of Lawfull swearing.

We are to bring the new Oath to this divine Test, to trie it whether it be true coyne or counterfeit.

I A.B. *in humility and reverence of the divine Majesty, declare my hearty sorrow for my own sinnes, and the sinnes of this Nation, which have deserved the calamities and Judgements that now lye upon it: And my true intention is, by Gods grace, to endeavour the amendment of mine own wayes.*] Well then. Therefore must we take heed, least by multiplying our sinnes by perjuries and false swearing, we doe provoke God to aggravate and multiply his judgements against us; because *Rash swearing is a guiltinesse, Lev.* 5.4. and a false Oath is one of the greatest profanations of God's name that can be, as all Scripture sheweth; and whereof God gave a document even in the new Testament, by his visible Iudgement upon two perjur'd wretches at once, as was seen before out of *Act.* 5.

The Oath with an exception.

And that I doe abhorre and detest the said wicked and treacherous designe lately discovered: And that I never gave, nor will give mine assent to the execution thereof, but will according to my power and vocation oppose and resist the same, and all other of the like nature.] Which is not yet discovered unto me of what nature it is; whether it be not the same intended from the King for the *Array*, which is exacted by the Parliament for the *Militia*. And how farre the chiefe discoverer is to be believed, is a matter of great uncertainty; seeing, after His impeachment of diverse, none as yet hath been sufficiently convicted.

The Oath with its exception.

And in case any other like designe shall hereafter come to my Knowledge, I will make such timely discovery as I shall conceive may best conduce to the preventing thereof.] None can give any assurance

assurance of that which is *Like*, before he know the colour of the ensample, which hitherto is not represented, but only in generall termes, and therefore invisible and unknown to my conscience.

The Oath and the exception unto it.

And whereas I doe in my conscience beleeve, that the Forces raised by the two Houses of Parliament, are raised and continued for their just defence.] Namely, of Parliament; which I cannot doe, if I may believe His Majesties often, publique, and deep avouchments, that he intendeth not the dissolution of this Parliament: nor untill my Conscience be perswaded against Scripture to sweare I ought not give credit to such expressions from so Royall a mouth of my Soveraigne, especially ingaging his Soveraignty and Royalty for the Truth of his Declarations in that behalfe.

The Intention and Reason of the Oath from the Preamble of it, and the exceptions against it.

A Popish Army hath been raised against the Protestant Religion.] The intention and reason of an Oath is (as it were) the soule thereof, and concerneth the very soule of the swearer. The reason here pretended is (as the denomination sheweth) *The Popish Army of the King*; now the denomination of every thing is taken either from that which is greater in Quantity, or in Excellency for worth, and value. But if I should think that the Army of the Kings is therefore more *excellent* because *Popish*, this were to denominate my selfe unworthy in opposing them, or if it be meant in respect of the Quantity, as if in the Army against the Parliament the greater number were Papists; this is as dissonant, because the whole hoast at *Oxford*, both Captains and inferior Souldiers (as is divulged) have taken the Oath, for defence of the Protestant Religion established. And scarce any one Troop of Papists hath been named in all the rest of the Armies on this side *Trent*. As for the Northern parts (if the asseverations of some may be credited) not two Regiments of sixteen can be accounted which professe themselves Popish. Therefore with what justice will they have me to sweare that Army to be Papisticall, and yet will not permit me to call their Army Anabaptisticall, which

yet consists mainly of men of that Faction? We are now to enter into the Religious consideration of this Oath.

The Oath in respect of Religion and the exceptions.

And I doe in my Conscience believe, that those Forces are raised by the Parliament in defence of the true Protestant Religion.] But what is signified by *the true Protestant Religion*, we are not certified by this Oath, and must therefore borrow a light from the former Oath of Protestation, authorized by this Parliament, both in the Preamble and explication thereof by the House of *Commons*. In the Preamble thus, *The true Protestant Reformed Religion established*. In the Oath it selfe thus; *The true Protestant Religion expressed in the doctrine of the Church of England, against all Popish innovations*. The Expositon thus; *meaning so farre only as it is opposite unto Popery and Popish Innovations, and not to be extended unto any forme of Worship*.

The first Exception.

But to take up Armes against Soveraignty in pretence of defence of Religion is against the very doctrine of the Church of England; as is to be collected out of the 35. and 37. Article of our Church of England, having expresse relation unto the Homilies against Rebellion.

The second Exception.

Secondly, If I swear against all Popish Innovation in Doctrine; then assuredly against those of taking up Armes in opposition to Princes in pretence of defence of Religion. Which is so uncouth an Innovation, as that it was condemned by the Vniversall Primitive Church of Christ for above 350. yeares; not only by their doctrine but also their suffering for the defence of the Faith; and so testified by their publike Apologies and glorious Martyrdomes. And that indeed this is a Popish doctrine is herein most evident, because that the now Schismaticall Preachers for defence of this Warre, use and urge the very same objections against the Army on the one side, and answers for confirmation of the others, by the same distorted expositions of Texts and Examples in holy Scriptures, which the Romish Sophisters have done, from poynt

to

to point: notwithstanding they could not be ignorant of the learned and irrefragable Confutations made by Protestant Doctors and published to the World.

A third Exception.

Thirdly, the exposition of the Protestation, professing by that Oath to oppose *only the Popish Doctrines and Innovations*: and the continued practice of not only connivence, but even indulgence also to the *Brownisticall* and *Anabaptisticall* Faction, (which threaten nothing more then the destruction of the now professed Protestant Reformed Religion) doe seeme to prejudice the intention of this Oath; and give occasion to suspect that it may fall out against the doctrine, as hath done to our Service-booke; which hath been by Sectaries torne in peeces, as it was at *Durham* by Papists in their insurrection in the *North*. And what difference can there be, whether this our Vineyard of Christ, the Church of *England*, be *rooted out by the Romish Boare*, or *by* other *wild beasts* of new and naughty Factions? From this part of *defence for Religion*, the Oath returneth as againe to the part Politique.

The Oath and the Exceptions against it.

I A. B. *In my Conscience beleeve, that the Forces raised by the two Houses of Parliament, are raised for their just defence, and Liberty of the Subiect, against the Forces raised by the King.*] In this, three circumstances are considerable; *Who*, *Against whom*, and *What*: ingendring as many doubts and obstructions unto the Consciences of them that are required to take this Oath.

The first Exception.

When we would know who it is that taketh up Forces for Warre, they tell us the Parliament, and that by their owne Ordinance; whereas Subjects of every Kingdome are taught by the Doctrine of Christ and his Apostles, that this Authority is proper to Him who is Supreme. According to the profession also of the Old Testament, and examples of their Iudges and Kings; excepting only where God himselfe did expressely interpose.

The second Exception.

The second Exception is *Against whom*; The Oath nameth not the King, but the Kings Army, as though that were not against the King; which is to speak, *Sibboleth* instead of *Scibboleth*. And what Conscience will not be jealous when severe execution is that the King being in Campe it is both against the Power and Person of the King, as *Edge-Hill* can witnesse; and the Oath of Protestation, saying, I *A.B. Protest according to my Allegiance to His Majesty, His Royall Person, Honour, Crown, and Dignity, &c.* when as our learned Schismaticks think to dawbe up mens consciences with their untempered mortar, by distinguishing between the Naturall and Politique Person of the King. The most of England can now laugh at their fond subtilty, knowing that he who killed *Saul*, the then King of *Israel*, did thereby kill the same King named *Saul*. And the Apostle sheweth that *they who resist the powers sent by the King as Supreame, doe thereby resist the power of the King himselfe.* Therefore these contradictory Oathes cannot well lodge in any sincere Conscience.

The third Exception.

The matter *For what*, the Forces are raised expressed *to be for Liberty of Subjects against Arbitrary Power contrary to Law &c.* Notwithstanding the power of Parliament in raising these Forces is done meerely by an Arbitrary power, and against all prescription of Law; and to the highest oppression of the Subjects that hath been, even unto the losse of both livelihood and lives. Alas our misery!

A fourth Exception.

When as the whole pretence for defence of Religion, Liberty of Subjects, and Priviledges of Parliament, are no other then the King himselfe doth (I not say subscribe, but rather superscribe unto, avouching still that his taking up Armes is for the defence of the true reformed Protestant Religion, the Priviledges of Parliament, and against all tyrannicall Arbitrary government: must I then sweare that they are just Forces raised for

that

that which is so freely offered and yeelded unto them?

The Oath and the Exception against it.

I will likewise assist the Persons who shall take this Oath, in what they shall doe in the pursuance thereof. These words [*What they shall doe*] have a great latitude, and may leave the Actors unto a liberty or rather licence to urge men to take it by what means soever, be it *fas* or *nefas*.

A Corollary to the former.

It may not be omitted to advertise how the Ministers and Trumpeters, sounding Alarums for Warre, and for the Authorizing of this Oath, doe symbolize and jumpe with the *Irish* Papists in the selfe same three reasons which make for the justifying their Rebellion. 1. *It is in the power of our People* (say they) *as to create a King, so to dissolve the Royall Government upon occasions seeming good to themselves.* The second is *Salus populi, the Peoples generall and necessary good*, as they pretend. Thirdly, *the establishing of their own profession of Religion.* These so many exceptions may prove so many Corrosives to the heart of the Swearer; whether he take it with a conscience wilfull or doubtfull.

Three Quæreres or Cases of Conscience *touching the late* Oath.

1. Q. How it consists with the three-fold Conditions of an *Oath* in generall, 1. of *Truth*, 2. *Judgement*, 3. *Righteousnesse*? Ier. 4. 2.

2. Q. How with the three-fold *Oath* taken in particular; 1. *Allegiance*, 2. *Supremacy*, and the 3. *Protestation*?

3. Q. How with it's own, 1. *Introduction*, 2. *Limitations*, and 3. *Expressions* in speciall? *and a three-fold Cord is not easily broken*, Eccles. 4. 12.

For the first Quæree *and first Condition of* Truth,

1. Which Excludes, *Falshood*, *Doublings*, *Fictions*, mentall *Evasions*, *Equivocations*, *Reservations*, *&c.* & requires simplicity and sincere correspondence to the sense and purpose of the Imposer, (*i. e.*) *liquido jurare*.

For the Second, of Judgement,

2. Which requires it should be done soberly, advisedly, discreetly, reverendly and in the feare of God. And not unadvisedly, lightly, or wantonly, to satisfie mens lusts and appetites like brute beasts that have no understanding.

For the third, of Righteousnesse,

3. That it be not to the hurt and prejudice of my neighbour, for any unjust and unlawfull designe. So,

He that taketh it in his own private sense or reservations (and not agreeable to the plaine sense and purpose of the Imposer of the *Oath*,) offends against the first Condition.

He that takes it rashly or timorously for fear or favour of men; offends against the Second.

He that takes it out of misguided-Zeal, or spirit of revenge upon his brother, offends against the third.

For

False swearing is pernicious, true swearing is dangerous, not at all swearing is secures. D. August. Ser. 28. de verbis Apost.

Now for the second Q. How it can consist with a threefold Oath taken in particular? and

First, how with the Oath of Supremacy?

For, if he be Supream over all persons in all causes *Ecclesiastical* and *Temporal*, how can I sweare to subject him, or (which is all one) his Commissioners, and *Power* set by him to any person in any cause whatsoever? 1. Pet. 2. 18.

Ob. 1. But you will say the occasion of that *Oath* was only to exclude the Popes *Supremacy*.

Sol. True, though that were the chiefe occasion, yet it was not the only intention: but was purposely made to involve and shut up all his Subjects under the same Conditions of unresisting Obedience.

Ob. 2. But the *Oath* only binds so long as the King observes the Condition of his own *Oath* for the true Religion. &c.

Sol. A lawfull *Oath* taken is of good force to bind us to Obedience even to a bad King, (much more to an eminently good Pious and Religious King) as appeares by that of *Solomon*, Eccl. 8. 2. *I counsell thee to keep the Kings Commandment, and that in regard of the Oath of God*: And by example of *Zedechiah's* perjury and breaking of his *Oath* made to a Tyrant, an Enemy of the Church. *Shall he prosper* (saith God) *that doth such things? Or shall he break his Covenant, and be delivered?* Ezech. 17. v. 15. 20. *As I live* (saith the Lord) *Surely My Oath which he hath despised, and My Covenant that he hath broken, even it will I recompence upon his own head.* In like manner *Saul* his bloody house was visited because *he sought to slay the Gibeonites* (*fellow* to the Common-wealth of *Israel*) *though in Zeal to the Children of Israel and Iuda.* Hitherto of the first *Oath*, which is of *Supremacy*. 2. Sam. 21. 1, 2.

The second follows of Allegiance.

Q. How can it consist with it? For I am bound by it to defend

fend the King's Person to the uttermost of my power; and speedily to discover and resist all Treasons and Conspiracies against his Person, Crown, or Dignity; All which seem to be endangered by taking or partaking with Armes railed against him, or the Power, Army, or Life-guard commanded by Him for His defence; and *that no person whatsoever hath power to absolve mee of, this Oath.*

And for---*The third Oath. Of the late Protestation.*

How can it consist? For, *I Protest, Vow, and promise to maintaine the* Protestant Religion *expressed in the Doctrine of the Church of* England, *against all Popery and Popish Innovations.*

See the preamble of the House of Commons to the Protest:

But this Assertion of the new *Oath* that (*In my Conscience I doe beleive that the Forces raised by the two Houses of Parliament, are raised and continued for their iust defence, and for the defence of the true Protestant Religion*) seems to contradict the late Protestation; For, first it is against the established Doctrine of the Church of *England*, which is in the 37. Article which saith that *The Kings Maiesty hath the* Chiefe *power in this Realm of* England, *unto whom the* Chiefe *government of* All *Estates, whether Ecclesiasticall or Civill, in* All *causes, doth appertaine---To rule* All *Estates, and degrees committed to* Their *charge; and to restraine with the sword;* None of which can the King doe, if the Sword or *Militia* be taken from Him. *Item,* That a man may take up Armes or take an *Oath* when *The Magistrate* (i. e. *Supream Power*) commandeth; implying that no man ought either to take *Oath* or bear Armes without the Injunction of *The Magistrate.* Item, *Article 35. that the two Bookes of Homilies, (the Homilies against Rebellion amongst the rest) contain a Godly and wholsome Doctrine, to be read in Churches by the Ministers* (that is, Preachers, not only Reading Ministers) *diligently & distinctly; that they may be understood by the People as the Doctrine of the Church of England: For though there may be many Doctrins and many Churches in* England, *yet there is but one Doctrine & one church of* England, *contained in the 39. Articles, and* Common-Prayer-Book *confirmed by Act of Parliament.* Thus far of the first particular of the Protestation. The Second is how it can consist with that part of the Protestation, which binds me to *oppose all Popish Innovations,*

bo

&c.

&c. for *to take up Arms* in case of Religion against a [illegible] *Power* is a plaine Popish Innovation, and a new Invention taught and maintained only in this last Age. And thirdly, how can it consist with the last particular? Wherein I *vow and protest to maintaine with my Life, Power and Estate (according to the duty of mine Allegiance) His* Majesties *Person, Honour and Estate.* Now the Queree is, how I maintaine [illegible] *Person* with my Life, Power, and Estate, if I sweare to assist an Army of men, whom He hath oft Declared (and are so accounted by many pious and Indicious men) to be utter Enemies to His Person, Honour, and Estate? Or, secondly, how can I be said to maintaine His Honour, when by this Oath I professe (expressely contrary to the word of God. *Eccles.* 10. 20. *Exod.* 22. 28.) not only in mine heart to curse and accuse Him, but openly with my mouth to revile, and blaspheme Him; and in effect, say in mine heart, (which is *Nefandum, horrendum,* and farre from the thought of an obedient Sonne, that honoureth his Father) He is an utter Enemy of Gods true Religion, a violator of all sacred Vowes, Oathes, and Covenants? And can I yet be said to maintaine His Honour? Can I be thus presumptuous to judge Him? Am I not afraid to speake evill of Dignities? & yet maintaine the Kings Honour, or the Christian Protestant Religion? Did *Cham* honour his Father when he discovered his reall nakednesse? and do they honour their Father that impute a lying and false nakednesse, and cover his reall Virtues & Glory by casting on foule and fained aspersions? A Sonne honoureth his Father, & a Servant his Master; *If he be a Father where is his honour? If he be our Master, where is his fear? If this be the honour and feare, goe and offer it to thy Father, to thy Master, and see if they will take it at thy hands?* 2. Pet. 2. 10, 11. Malac h. 1. 6, 8.

Nor will the after exposition serve to heale this breach; by saying, *It was not to be extended to the maintenance of any discipline or government of the Church of England.* For, first all the ordained Ministers of *England* have subscribed and sworn to the Kings Supremacy, and all the doctrine of the Church of *England*; and therefore they cannot be absolved from this lawfull *Oath* by any power whatsoever.

And Secondly, though it should not be extended to Church-Government, yet it will reach to the Civill Supremacy and

absolute power of the Sword, which the expresse doctrine of the Church of England avoucheth to be only in the King.

Or thirdly, how can I be then said to maintain his *Estate*, when I take part with them that withhold and withdraw it from him? or that put him into such an Estate and condition as does exhaust and consume His Estate, by maintaining an Army to guard and protect His own Person and His Loyall Subjects? And hitherto of the two first *Queries* concerning the three Oathes of *Allegiance*, *Supremacy*, and *protestation*; now followeth the third *Queris*, how this late Oath can consist with its own Introduction, limitations and expressions.

First, How with the Introduction, *viz. That there hath been and now is in the Kingdome a* Popish And Traiterous Plot *for the subversion of the true Religion, &c.* First, how can I believe this, and believe the Kings Protestation to the contrary? And Secondly, how can I honour the King and not believe Him. And thirdly, how can I call it a Popish Army, when the more principall part must give the denomination? when it is confest and manifest, that the better part by much, and the greater by farre are Protestants, and sworn contrary to all Popish Plots. Secondly, In *declaring my sorrow for my sinnes past, and purpose of amendment, &c.* How can it consist, if in this very Oath I commit greater sinnes of Pride, Slander, Envy, and all Uncharitablenesse, Blasphemy, Perjury, and Disobedience? And if the Repentance it selfe be such a sinne, it has Repentance to be repented of.

Againe, how can it consist with the Limitation, *i. e. In Order to the securing the true Protestant Religion?* when as it is cleer by what is above said, *It is directly contrary to Our Protestant Religion, or the Doctrine of Our Church* (*though there may be many other strange doctrines in our Church*) which evidently asserts the King to be supreame *over* All *Persons*, *in* All *Causes*, and plainly denies any power of Armes to be used by Subjects against their King, under colour of Religion. Now, what our Lord and Master said to one desiring him to divide the inheritance, we his servants may answer in the like case, *Man, who hath made me a divider or Iudge over you?* If any speak to us to take up Armes to vindicate the present cause as just, in raising

Luk. 12.

Forces

Forces against the King, Must answer and ask, *Who hath made us Judges over our Soveraigne? Or dividers of the Kings Inheritance betwixt Him and His Subjects?* Especially when he hath protested so often by all that is Sacred, and engaged all that is deare to Him, that He will maintain and defend the true Protestant Keligion, and Liberty of the Subject, &c. Am I not rather silenced by that of *Solomon, My Sonne, feare God and the King; and meddle not with them* (השונים) *viz. That are* 1. *Detractors,* 2. *Seditious,* 3. *Given to change or Innovators* (for so the word signifies all three.) See Prov. 24. 21.

Or are we not rather disarmed, by that of our Saviour, *Put up thy sword, for he that takes the sword will perish by the Sword.*

Thirdly and lastly the Expression, which is, *To maintain and assist All persons in whatsoever they shall doe in pursuance of the same.* Which is of a vast and large extent; & seems to maintain, 1. Those that hazard and oppose the Kings Person, Honour and Estate. 2. Those that goe contrary to the doctrine of the Church of England (in taking up Armes under colour of Religion.) 3. And that *In all which they shall doe in Pursuance of the same.* What if I should be required to help to kill mine own Father, Naturall, Civill, or Spirituall, if the King or my Parents or any Ministers shall oppose their Forces by word or deed, it seems I may and ought by virtue of these words [*In pursuance of the same*] assist any one that shall pursue them or any of them unto death. And we have cause to feare it will be so extended, when it is taken up or offered by some for good doctrine, that every man ought (as the Levites commanded by *Moses*) *goe out and slay every man his brother, and consecrate your selves every man upon his Sonne or upon his Brother, Companion, or his Neighbour, if he judge him an Idolator, or Enimy of God;* (which is not very hard for Justice to doe.) And that the Levites by that severe and bloody execution, did expiate their slaine of their fathers transgression. But farre be from us that κακοζηλία, to partake of the transgression of *Simeon* and *Levi* brethren in iniquity; (except he had the same infallible commission, and the same idolatry to oppose) under an hypocriticall pretext of circumcision, and furious zeale of Religious Reformation, did really affect not the conversion but the destruction; not the Circumcision but excision of the *Shechemites.* See Exod. 32. 27, 29.

But

But Pray we rather and conclude with the true *Israel* of God, *Oh my soule, come not thou into their secret, unto their assembly mine honour be not thou united. For in their anger they slew a man, and* (saving their Persons) *cursed be their anger for it was fierce, and their wrath, for it is Cruell; divide them in Jacob and scatter them in Israell.* AMEN.

Gen. 49. 17.

FINIS